

CHINA'S WAY

**The commune
as
an idea for change**

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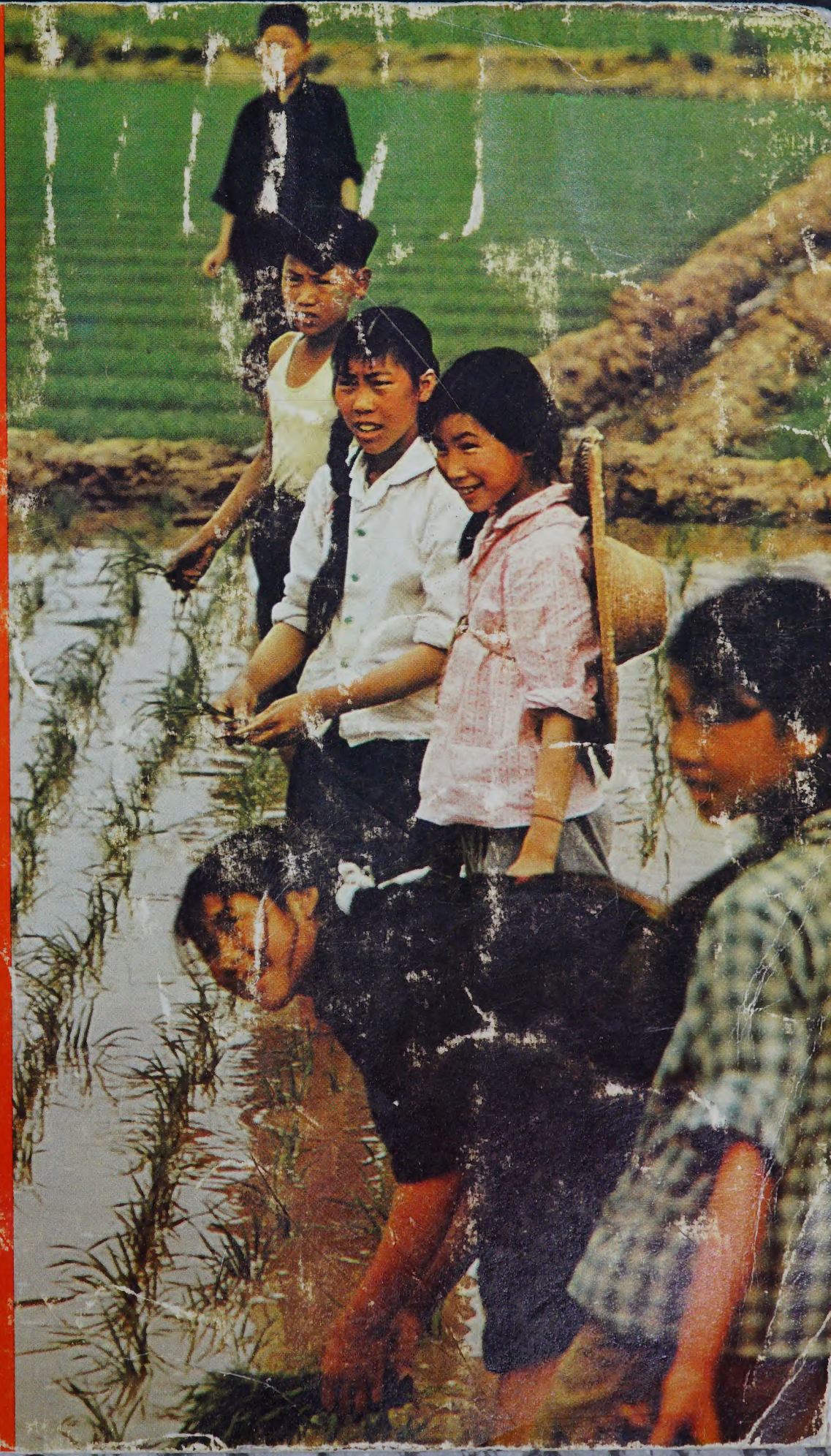
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The commune as an idea for change

CONTENTS

A New World For Wu Ling	2
The Chingshan Commune	10
The Ho Brigade	11
The Family • Homes • Food • Education • Work • Culture	12
Walking On Both Legs	22
The Problems of Water and Food	24
Three Revolutions	26
Before We Jump to Conclusions	28
A Long History	34
A Complex Society	36
Glossary	40

a photograph of a rice
here rice shoots are being
with modern machinery. Is
idea of what it is like in
day? Or is life in this huge
mystery to you? The com-

mune is a new way of living adopted
by most of China's 800,000,000
people. This book is a study of a rural
commune in South China. It will
help give answers to many of your
questions about the changes taking
place in one of the oldest cultures in
the world.

*Use the information in the Resource
Section, pages 34 to 39, to compare
old ways with new ways of living
in China.*

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A new world for Wu Ling



Wu Ling stopped reading and looked out at the rice fields that flashed by the windows of the train.

At last the long journey from Peking, by way of Canton, was almost over. Ling had not wanted his studies interrupted, but the teacher had suggested that he be sent to the country for a two months' visit because of poor health.

"It will be a good experience for you to see what your uncle and cousins do," Ling's father had told him. "It is a very different life from the one you know. You are more interested in your studies and in music than you are in serving the people."

Ling had protested. "I love China and all that Chairman Mao has taught, but I know my music can be used, too, for the glory of our country."

"Ling, your music will do little good for China if you do not get to know the people and their work," said his father impatiently. "I spent many hours at farm work long before I was your age. I wasn't strong either, but the life toughened me. And I was one of the lucky ones. Many of my friends did not have the opportunity for further education." He

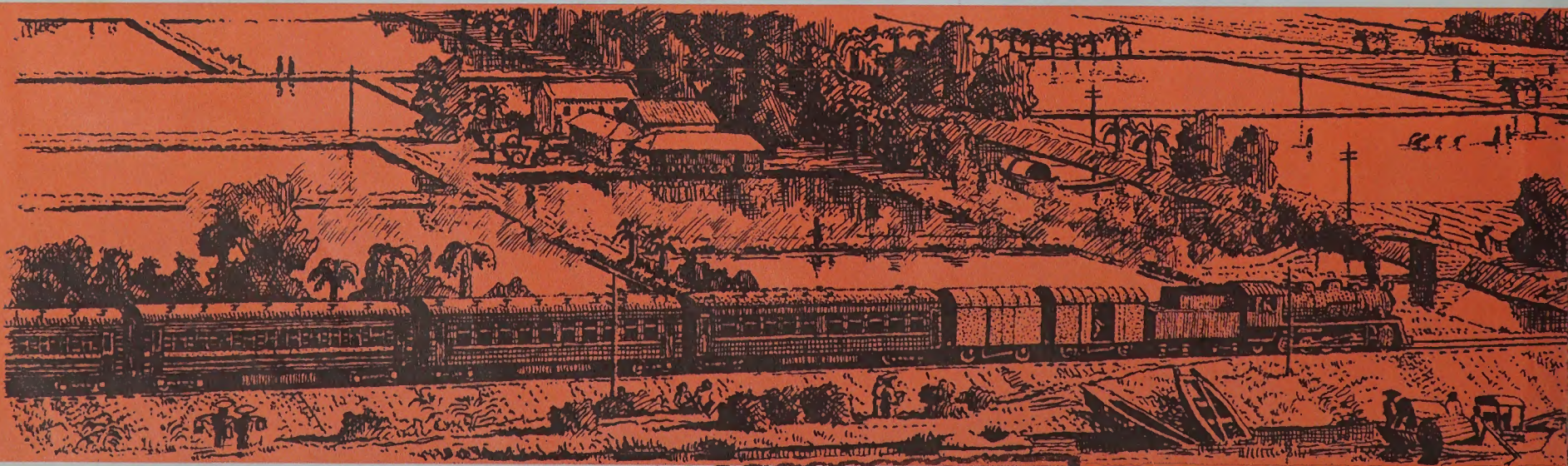
added hastily, "Not that what they are doing now is not equally important."

Ling frowned. Would these unknown relatives look at him with contempt? He could imagine their closed minds thinking only of the strength they had to grow food to give more strength.

Ling returned to his two books for comfort. He thought about two quotations from Chairman Mao's book:

You young people, full of vigor and vitality, are in the bloom of youth, like the sun at eight or nine in the morning. Our hope is placed in you.

Ling longed for vigor and vitality. He wanted to help fulfil the hope of his great leader. Turning the pages, he read:



There is only one way to tell if a young man is a revolutionary. Is he willing to mix with the common ordinary people and does he do it?

Ling relaxed. Well, he was about to do it! Then, feeling a little guilty, he opened the other book and became lost in a world of written music.

The wheels of the train began to slow down, and Ling collected his small portion of baggage. Resentment came again at the absence of his *er-hu*, the two-stringed violin he had always kept with him. His father had ordered him to leave it behind.

"Forget your music," he had said. "Discover the valuable lessons learned on a commune."

Ling's lips tightened. Forget music! He, who had written the words and music for a patriotic song that had won the approval of his teachers? Impossible to forget music!

As other passengers rose from their seats to depart, Ling joined them. Quickly he pulled a slip of paper from his pocket. It listed the names of his relatives:

Grandmother,
Uncle Tsen,
Aunt Pei-chik,
Boy Cousin Tzo (16 years old),
Girl Cousin Ju (age 14).

Looking at the names Ling was excited. Any moment now he would be meeting them!

When Ling stepped off the train, a broad-shouldered boy and a young girl came forward. "Are you Wu Ling?" asked the boy.

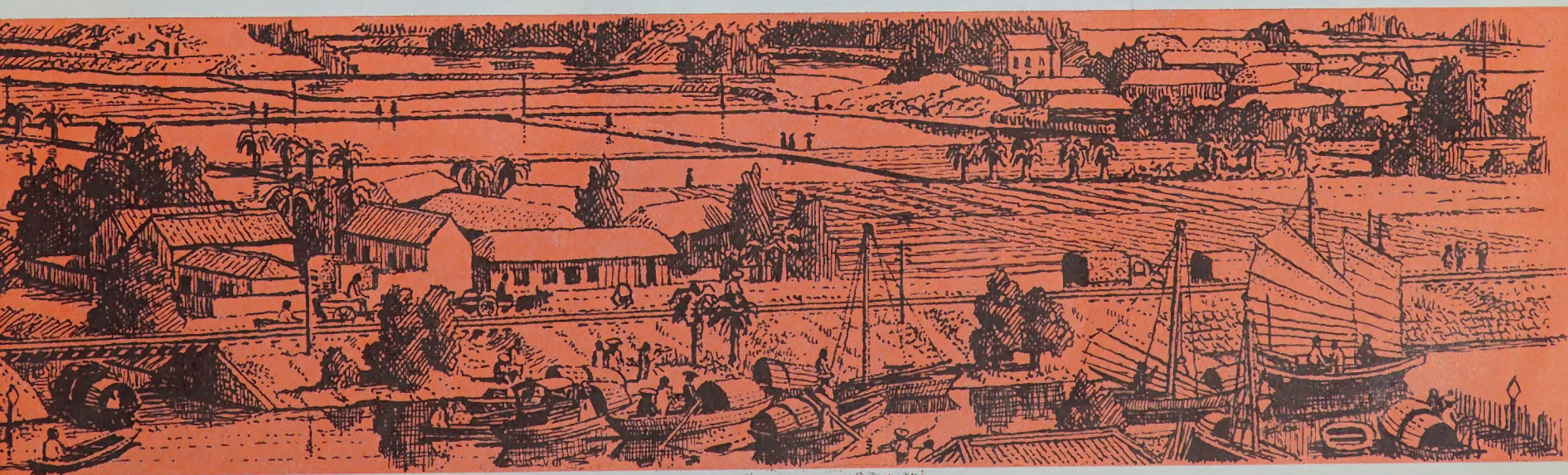
"And you are my cousins, Tzo and Ju?" answered Ling.

Tzo nodded and they shook hands. He was stiff and formal but not Ju. With a broad smile she clapped her hands in greeting.

"Welcome, Cousin Ling!" she



said, as they left the station. She took a quick skip now and then to keep up with her brother's long





strides. "You have arrived in time for supper."

Ling was also having trouble keeping up with Tzo. He was glad when they entered the main street of the village, Mingshui, where the crowds of people slowed their progress. The street was lined with open shops, and the familiar pictures of Chairman Mao and his slogans hung above them.

Soon the three cousins turned into one of the side streets. They entered a courtyard surrounded on three sides by a building. At one of the doors, an elderly woman with thinning hair combed back from her face, surveyed Ling with bright eyes.

"So this is the son of my second son!" she said. "Welcome, Grandson!"

Ling bowed. He blushed as she came forward and squeezed his arms with her workworn hands.

"Chicken bones!" she laughed, clicking her teeth. "Never mind! What can you expect, living in a city? We'll soon give you muscles to startle your parents, won't we, Tzo?"

Tzo smiled rather thinly. Apparently he, too, had not been impressed by his cousin's appearance.

"Come in, come in!" said Grandmother. "Here are your aunt and uncle to welcome you, too."

Uncle Tsen and Aunt Pei-chik's greetings were friendly. Soon he and the others were gathered about the

table eating a meal of rice and fish cooked with peppers, vegetables, and bean curd.

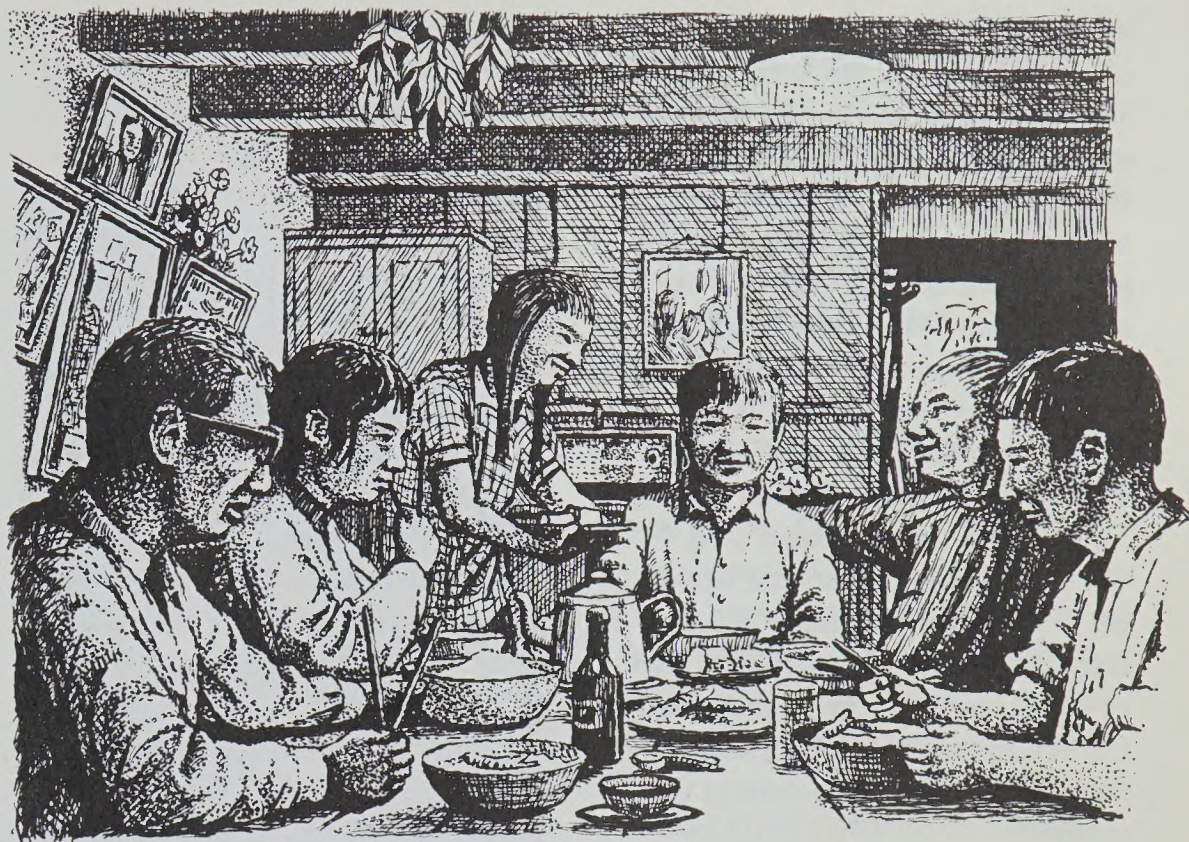
The hearty appetites of everyone but himself increased Ling's feelings of strangeness. He was tired and merely picked at his food. Grandmother expressed her dismay at the sight.

"Don't worry," said Uncle Tsen. "He will eat more than enough once he starts work."

Aunt Pei-chik shook her head. "Ling must work for a little time each day until he is stronger. Then, perhaps, he can do his full share."

"Yes, yes," Uncle Tsen agreed. "I have discussed his case with the Committee. They understand. Tomorrow, he can look around at our village life, then he can work in the vegetable garden. When he is stronger he can go to the rice fields for part of the day. Finally, if he has the muscles for it, he can work with Tzo and me in the Ho Brigade."

Ling felt ashamed and resentful that he was considered inferior. There was a silence. He made an effort to change the subject.



"You have a *pipa*, I see," he said, pointing to a guitar hanging in one of the dark corners of the room. "Do any of you play it?"

The faces around the table showed anger and embarrassment.

"No," said Grandmother. "No one touches it but me! And I do not play it."

"It should not be there!" said

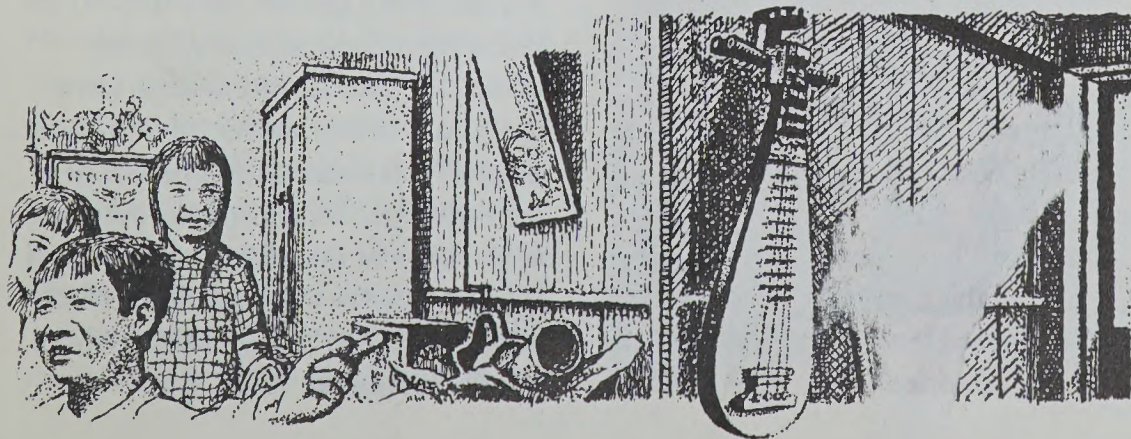
Aunt Pei-chik.

Alarmed at his aunt's anger, and at the sad tone of his Grandmother's voice, Ling asked no further questions aloud. Why were Tzo and Ju looking ashamed?

It was all rather frightening. Suddenly Ling remembered that he had gifts in his bag for the family. He excused himself and returned with the packages.

The family relaxed and Grandmother's eyes brightened at the sight of the pretty vase she received. Even Tzo seemed pleased with a new three-bladed knife.

It was a good way to end the long day—this giving of gifts. He was glad that his parents had thought of it.



When Ling awoke next morning, he was alone. He lay still and looked around the room. His eyes strayed to the *pipa* hanging above his head. He frowned, trying to make sense of its mystery. In a more prominent part of the room hung a large picture of Chairman Mao. As his eyes met those of the great leader, Ling jumped out of bed.

He was washing himself in the kitchen when Ju appeared.

"Good morning, Cousin Ling," she said smiling. "Everyone has gone off to work. I will prepare your breakfast now. I am sacrificing part of a half day of study to show you our schools and the important aspects of our commune here in the village."

Ju was a good companion. They chatted together as he ate, and then they went outside to view the family garden, and into the streets.

Ling soon grew bored from seeing the health clinic, the clothing factory, the machine shops, and the schools. He had seen work forces in the city of Peking and these were similar, only on a much smaller scale, and with less equipment.

Finally Ju said, "Now, I must join my classmates. You are to go to the communal kitchen and see Grandmother. She works on the day shift there during harvest time. I'll see you at supper."

Grandmother was watching for him and seemed proud to introduce him to her friends, who stood before

vast tubs of steaming food. They smiled and laughed as they greeted him. One woman, however, with malice in her eyes, said, "So this is your fine grandson from Peking. The image of his Uncle Yuan, isn't he?"

There was a shocked silence. Then Grandmother answered in an angry voice. The woman's answer was a cackle of laughter and more words.

The Cantonese dialect was familiar to Ling, but they spoke so quickly that it was difficult to understand what they were saying. At last the woman in charge of the kitchen said, "Don't quarrel about things best forgotten."

Grandmother choked back her anger and led Ling outside for a breath of fresh air.

He was bewildered. Uncle Yuan? The name meant nothing to him.

"Don't heed malicious words of a vindictive woman. She was talking nonsense," said Grandmother. Her shoulders sagged and she wiped her hot face with a corner of her apron.

"Tomorrow is rest day," she said finally. "You and I can go into the country and visit the graves of your ancestors. I have not been there for many months."

Ling stiffened. "That is an old custom not approved by our government. Ancestral worship is a superstition."

Grandmother sighed. "You, too, Ling! It is the same with Tzo and Ju, but your Uncle Tsen understands my old-fashioned ways. Well, well,



up you get and go home to weed in our garden."

He nodded and left her. Uneasily, he knew that something was wrong. What was all that about an Uncle Yuan? A second mystery in the family!

All the family were at home the next day. Grandmother watched Ling hacking uncertainly at the weeds in the garden, and told Ju to teach her cousin better ways of using the hoe. Aunt Pei-chik gave the house a thorough cleaning. After Uncle Tsen checked the health of his two pigs, he sat in the courtyard with some of his fellow workers and made plans for the next day's work. Tzo went off to play basketball in a nearby recreation field.

Ling was restless and unhappy. He felt that the family was disappointed in him.

When he asked Ju about their Uncle Yuan, she looked sullen. "Don't speak of him," she whispered. "He is dead!" And she would not let him question her further.

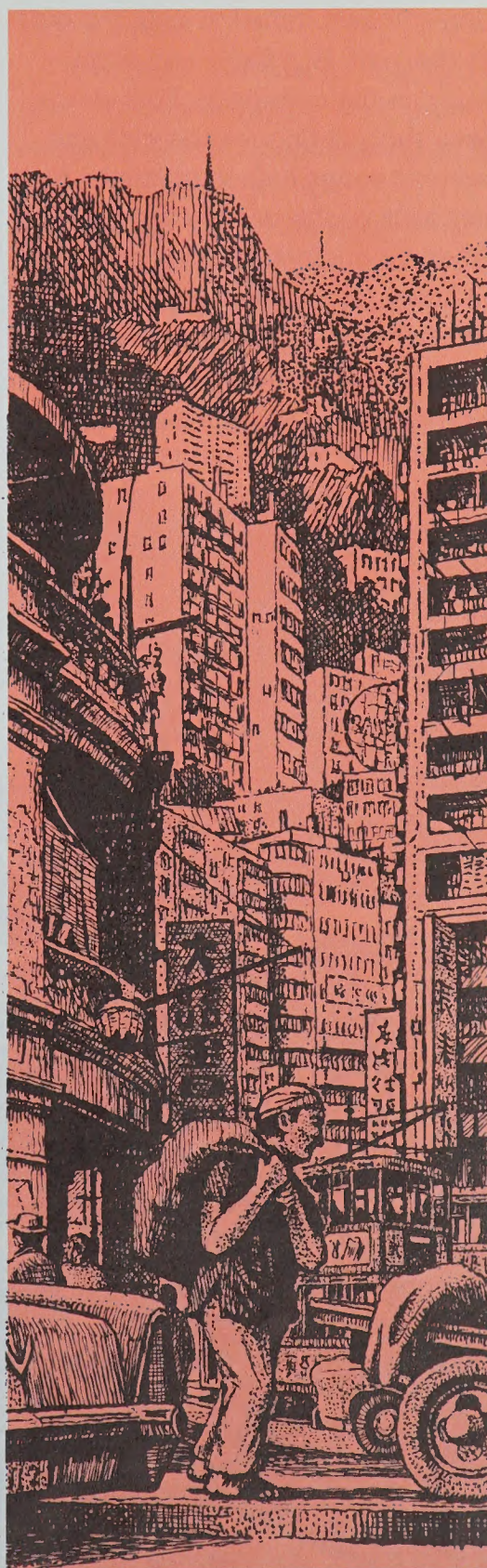
In the evening Uncle Tsen noticed Ling's dejection. He changed their plans and said that Ling could go with him next day for a few hours to see the work at the water reservoir.

Ling was one of the first to get up in the morning. Together, he and his uncle went with hundreds of workers into the fields and along the canals. Ling eyed everything with interest. This was the great peasant force at work. Perhaps he really could become a part of it.

Ling could see that the men and women respected his uncle. Had they not elected him to be their work leader? Uncle Tsen treated everyone as a good friend. He helped and advised them and often asked for their opinions. The men joked with Ling during brief rest periods and teased him about city life, but it was in fun. He was the nephew of Wu Tsen, and he was asking sensible questions about work on the reservoir.

At noon, as Ling ate the lunch prepared for them by Grandmother, Uncle Tsen asked him, "How do you like living in a country commune?"

"I will like it better when I can do my full share of the work," said Ling.



Uncle Tsen nodded, smiling. Ling hesitated and then he told about the quarrel two days ago in the communal kitchen.

"Who was Uncle Yuan?" he asked.

Uncle Tsen was no longer smiling, but he answered the question. "Yuan was my younger brother. He was delicate like you. Physical labor was of little interest to him. He tried to fit into commune life, but he didn't try hard enough. He wanted to study music. One night he left us. It was reported that he made his way to Hong Kong. As far as our family and the commune are concerned he is dead. He did not heed the important words of Chairman Mao."

Uncle Yuan's offense had been great indeed. As Ling went back to Mingshui after lunch, everything seemed to fall into place in his mind. The uncle he had known nothing about had run away from China. That was unforgivable. Ling shuddered in the heat. The pull of music had been too much for the young uncle. He had loved it more than his country. The *pipa* that hung on the wall was his. Grandmother and Uncle Tsen must have loved the young man very much to allow it to stay there. But how Tzo and Ju must hate to be reminded every day of their uncle, the traitor!

Was Uncle Yuan still alive? Had he studied music? Was he playing for the imperialistic world? Did he regret what he had done?

These questions filled Ling's mind. He doubted if he would ever have the answers. The world beyond China was little known other than for its exploitation of people and its enmity towards China.

One thing now Ling resolved to do. He would work hard. He would show the family that, though he looked like his Uncle Yuan, he was not like him in other ways. His heart gave a lurch. The music! He had hidden the fact that he, too, was full of music. No wonder his father had forbidden him to bring any musical instruments here!

The days and weeks passed by. Ling's admiration and understanding of the people around him grew. He graduated from the work in the family garden to the long hours of harvest in the rice fields and then to the work with his uncle. His arms became strong and could no longer be said to be made of chicken bones. His appetite grew so big that even Grandmother was satisfied. He fell into bed at night and slept deeply until Tzo shook him awake at sunrise.

He and Tzo became more friendly. Tzo took Ling with him several times to the recreation fields for games and to lectures and discussions. These people knew what they wanted to do and they made plans to carry them out, but Tzo said there was much more technical knowledge to be learned.

In the evenings before bedtime,

Ling's fingers itched to play the *pipa* on the wall. But there was other music in the commune. Folk songs were sung during rest periods and patriotic songs helped to hasten tired feet back to the town at sundown. When Ling joined in singing songs he knew his pleasing voice caught the attention of his companions. They asked him for other songs, but he was frightened and shrugged off the requests. He would not embarrass the family.

One Sunday he was sitting in the courtyard with the family and some neighbors, when one of the workers asked Ling to sing a song for them. Uncle Tsen smiled and nodded. Tzo looked uneasy.

Suddenly Ling realized that he had been accepted in the commune as a valuable worker and as a friend. Ignoring Tzo he sang the song that had won acclaim for him at school.

"Where did you hear that tune?" his uncle asked Ling.

"It is part of a melody my father used to sing to me when I was ill and couldn't go to sleep. I enlarged it into a song of liberation."

"I thought I recognized it," Uncle Tsen said. "It is like the one your grandmother sang to me as a child. Sing it again, Ling."

"Wait!" said Grandmother. She disappeared into the house and returned with the *pipa*. Tzo's face whitened.



Grandmother gave the instrument to Ling.

"Use it to add to the melody," she commanded.

Ling looked at his uncle. Uncle Tsen's face reflected Grandmother's smile. Ling strummed the *pipa* and adjusted a string. Then he, too, held his head high as he sang the song again.

When the last note was sung, the people applauded. "Teach us the song," said one of his uncle's friends. "The words give us strength and pride in our work." So Ling's song filled the courtyard with the harmony of the people.

Later when the family was alone, Uncle Tsen said, "It is good to have music in the family again." Grandmother nodded, smiling. So did Ju. Tzo looked at his mother and father, gave a sigh of relief. "Yes, it is good," he said.

When the time for his departure for Peking came, Ling's feelings were mixed. He did not want to leave, but he could hardly wait to present himself to his parents. Tanned by the sun and muscles hardened by toil, he was now one of the masses. He had fulfilled two of Chairman Mao's teachings.

And his music had helped! With his new understanding of the people, he would have many songs to write in the days ahead.

Before they went to the station, Grandmother put the *pipa* into

Ling's arms.

"It is yours, Grandson," she told him. "You have used it well. It will remind you, too, of your family so far away from your city home."

Ling tried to find the right words to thank her. Then he added, "But I don't need the *pipa* to remind me of my days with you here."

"I know, I know," and she hurried away to pack his patched and clean clothes.



At the station, Ling was surrounded by the smiling faces of his family and friends. Beyond the busy town were the fields now tinged with the green shoots of the new rice plants. The country was beautiful to Ling. It was now a part of him.

"Sing us one of your songs, Grandson," said Grandmother. "It will be

the best way to say farewell."

As Ling strummed a beginning, he said, "This song is one I started to think about last night. I call it RED SUN OVER CHINA." And he began to sing:

*The red sun shines down and lights
our way forward.*

*Let our eyes study the mother-earth
warmed by its life-giving rays.
We help bring forth in abundance
its food for our brothers in labor
Throughout our glorious China.*

He strummed the accompaniment again, his mind busy with words of the second verse. Should he sing it?

*Let us lift our eyes to the hills,
to the sky and beyond the seas.
Light our hearts and minds with
wonder and truth
Nourish our task and our longing for-*

Did this second verse contain thoughts that Chairman Mao would have approved? Ling was not sure. To his relief, he heard the whistle of the approaching train.

He would keep the second verse to himself for the present. He sang the first verse again to the nodding approval of the others, and then boarded the train for the long journey back to Peking.

ABOUT THE STORY

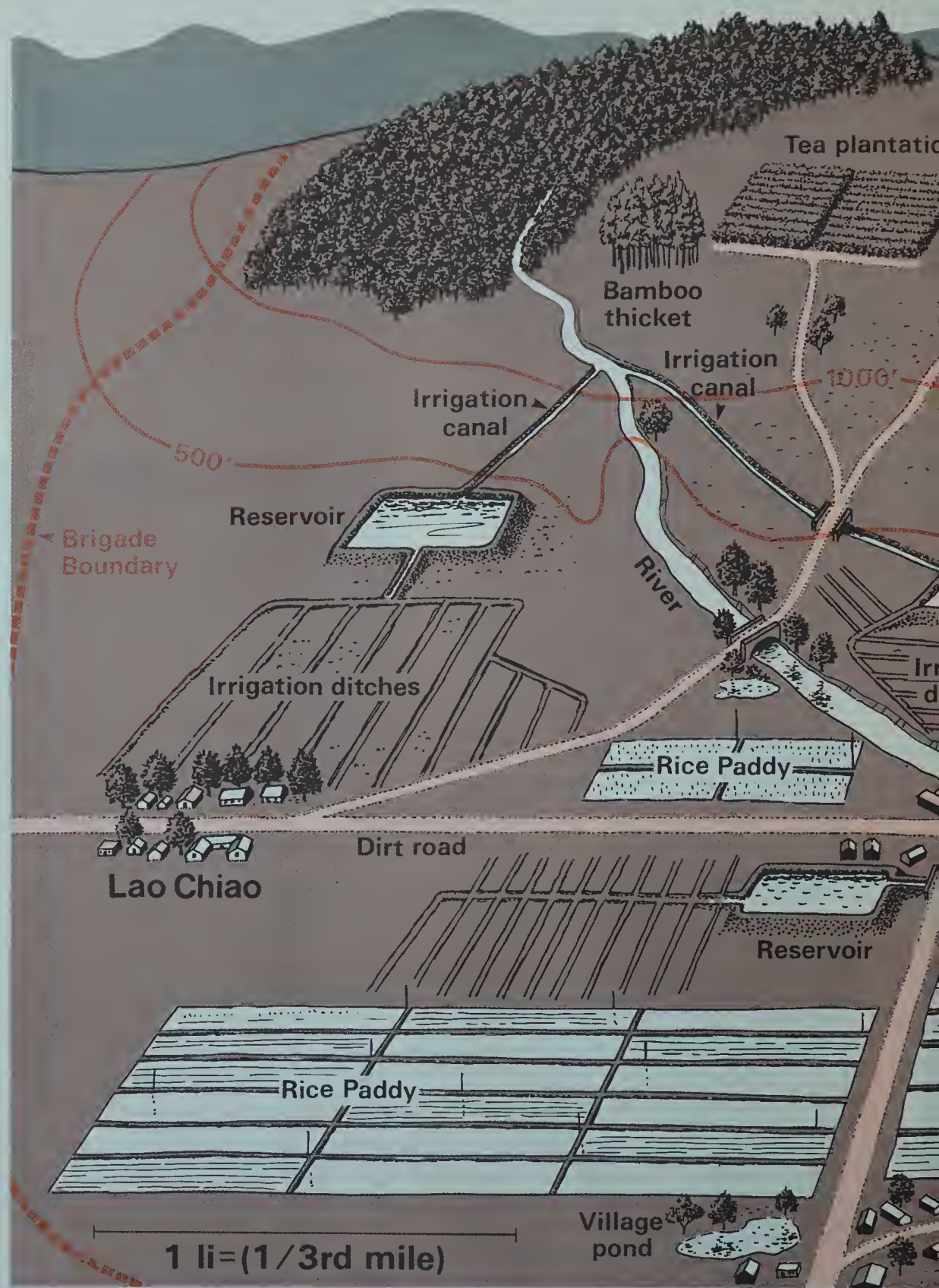
- 1/ Trace the route Ling probably followed to reach Mingshui.
- 2/ Why did Ling's father send him to visit relatives?
- 3/ Why did Ling's questions about the *pipa* disturb the family?
- 4/ What changes in Ling's attitudes occurred as a result of his visit? Why did the villagers change their attitude toward him?
- 5/ What did you learn about communes and about the people of China from this story? Did the story give you a complete picture of commune life? If not, what should you do to find out more?

THE CHINGSHAN COMMUNE

When Wu Ling's grandmother was a little girl, most of her district in China was made up of tiny farms averaging little more than 5 *mu* in size (1 *mu* = 1/6 acre). Much of the land was owned by a few wealthy landlords and some prosperous peasants. Floods, typhoons, drought, and oppression made life very difficult for most of the people. Their unhappiness grew into a *revolution* that brought many changes.

One of the first changes was in the method of organizing the land. All the farm land, livestock, grain, and farm implements were taken from the owners and divided among the peasants. In the beginning each peasant was given ownership of a small plot of land. This plan did not work satisfactorily so all of the land was combined into large districts called communes which belonged to the people as a whole.

The Chingshan commune, which is about 50 miles square, provides homes for more than 20,000 people living on its farms or in its towns and villages. The principle crop grown is rice and three quarters of the land is used for this purpose. The commune owns and operates a number of small factories. These include a brick works, a machine repair shop, and a factory which makes small farm tools such as hoes and sickles.



1 / What is the approximate size of the Ho Brigade area?
About what fraction is it of the whole Chingshan Commune?
How far apart are the villages?

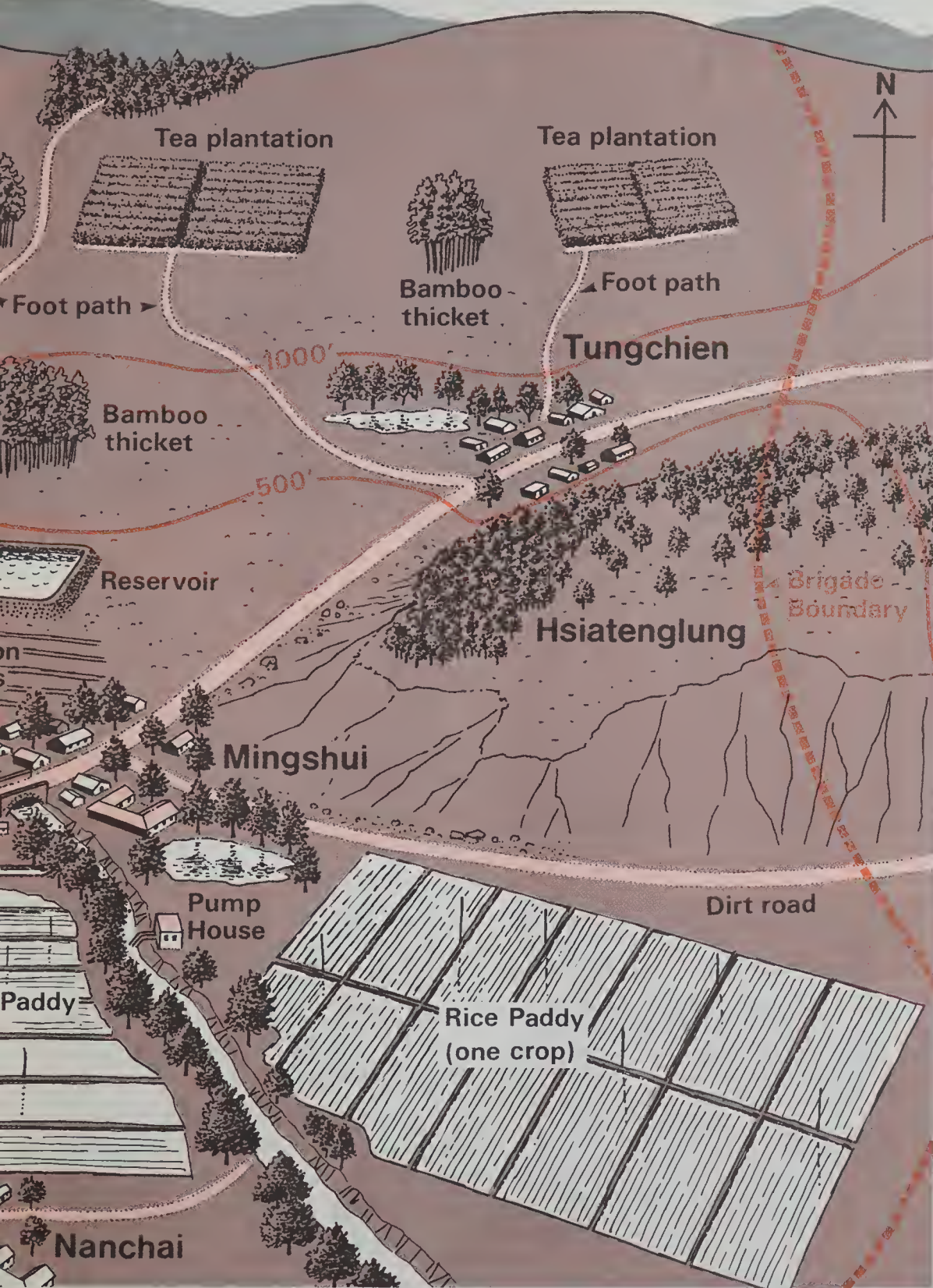
2 / Which village has the largest population? What is the main crop? How do people get from place to place? How would you describe the surface of most of the land? Explain.

THE HO BRIGADE

Because it is so big, the job of managing the commune is divided among nine brigades, with a leader in charge of each. Four hundred families live in the villages that dot the 16,000 *mu* of land shown on the map to the left. This section of the commune is managed by the Ho Brigade which has its headquarters in the village of Mingshui. The description of the Chingshan Commune is based on information and observations of typical communes in this area.

The leader of the Ho Brigade is Wu Ling's Uncle Tsen, aged thirty-nine. He was elected to his position at a meeting of all the workers. Some brigades have older leaders, and one has a young woman of nineteen as its leader. Brigades often are broken into production teams to do smaller tasks like making a bridge or installing a pump in place of an old water wheel. Sometimes several brigades join together to carry out big jobs like digging an irrigation canal or building a water reservoir.

All details of life in the commune and in each brigade are planned and directed by committees. The committees decide what crops to produce, what industries to start, who should do different jobs, and what to do about any problems that come up. They are responsible for education, medical services, and even for training their own soldiers.



3/ In what direction does the land slope on this map? How were you able to tell? (Notice the contour lines.) What crops are grown in higher places?

4/ Where is the Chingshan commune located? Study the map on page 3, and the one on the back cover to find out. About how far is it located from Canton? Hong Kong?



Why are ducks and fish so important in the diet of the Chinese people? (Think about the limited space for raising cattle.)



These rural homes are still common in many parts of China. Why do you think they are built this way? How do they differ from the Wu dwelling and other homes shown in this book?

Two families share a stove that formerly belonged to a rich peasant. The dark vessel at the left is used to heat water. What is the woman preparing for supper?



The Family

The Wu family is smaller than most rural families. Grandparents, parents, and children live together whenever possible, although family ties are often broken when young people volunteer for work away from their home village.

As fathers and mothers both work full time, grandparents can take care of the very small children, and do the housework and the shopping. The elderly may retire from physical labor around the age of fifty for women, or fifty-five for men. They are assured of food and shelter for the rest of their lives.

Children are considered the most important people in China for they are the future. Because they are loved and well-cared for, they are usually well-behaved. If grandparents do not live with them, small children are looked after in nurseries. Mothers are

CHINA NOTEBOOK

Interesting facts about China like these will be found throughout this study. You may wish to use them to start your own or a class scrapbook. See how many such facts you can find elsewhere as well.

The Chinese were using chopsticks while our ancestors were still eating food with their fingers.

The Chinese always place their surname (or family name) before their other names, e.g., Brown Louise Ellen. What is Wu Ling's surname?

Raised platforms, called *kangs*, made of mud bricks, are found in many Chinese peasant homes. The flue from the cooking fire runs under the platform and warms it. In winter, women work and children play on the *kang* during the day. The whole family sleeps on it at night.

given time off from work to have their babies, and extra time each day to nurse them.

Tzo and Ju are taught to respect their grandparents and parents, but the schools encourage them to criticize and reject opinions in the home that do not conform to the Government's ideas. They want the people to forget old ways of thinking and acting.

There is not much free time for the family to be together. After long hours of work for the parents, school for the children, political meetings and study sessions in the evening, supper-time during the week may be the only time for the family to be together. On Sunday, a free day, the family may go on picnics, walks, to the movies, concerts, or work on hobbies at home.



and the roof is made of rice thatch. The families use the pump in the courtyard for water, and they have an outside privy. Plans are being considered for a new building of brick and tile roofing, but the present building is waterproof and carefully kept in good condition.

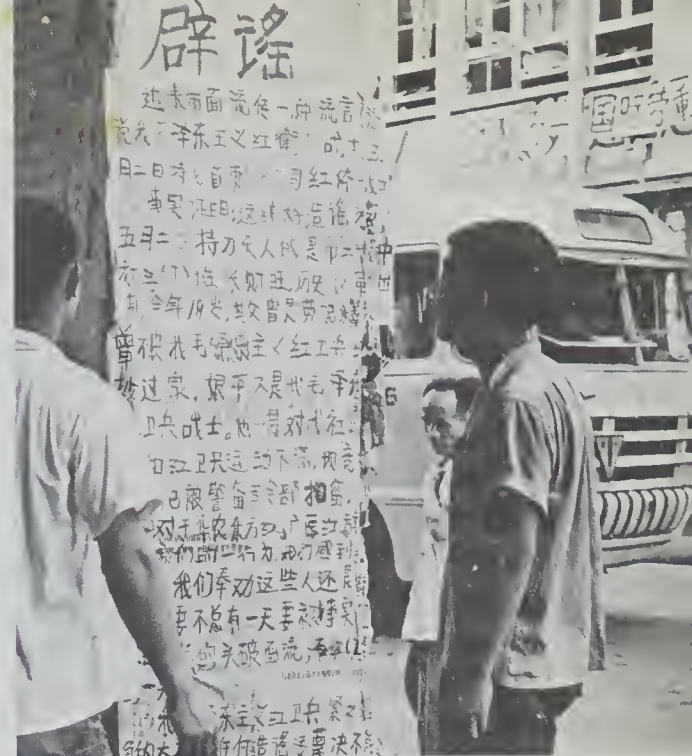
The rooms are spotless. They are sparsely furnished with cupboards, table, chairs, and beds. The stove burns wood. Windows are made of translucent paper. An electric light bulb hangs in each room.

Housing is a priority, and as rural communes prosper, village multiple-family dwellings will replace the few old mud huts and smaller houses that are still on some of the old farm sites.

Homes

Some families on rural communes remain in their old homes. Others, like the Wu family, live in communal dwellings planned by the local brigade. A small rental fee (\$2.00 per month for the Wus) is charged.

The Wus are allotted three rooms, with kitchen space. The living room is in the centre, one bedroom is used for the parents, the other bedroom for Grandmother, Tzo, and Ju. Their rooms are in the wing of a communal building surrounding three sides of a courtyard. The walls are stuccoed



Students reading tazibao during the Cultural Revolution (1967). Why might these news posters be more useful to the Chinese people than a daily newspaper? What might be the disadvantages?

A CLASS PROJECT

Tazibao appear on buildings and in the streets of every village in China. There are posters and drawings which give the news and also honor excellent workers, and heroes of the People's Republic. They also criticize those who are lazy, or too officious, or who are regarded as enemies of China.

Select a space on the chalk board or in a special part of the classroom for your own "tazibao" display. Make large wall posters and murals, and collect newspaper articles, photographs, poems, and stories for the display. Add reports on things done by the class as the study proceeds. Try to have everyone help with the project.

About families and homes

- 1/ If you had the opportunity to live with the Wu family for a while, what things would you like? What would you dislike? How might Wu children feel if they visited your home?
- 2/ Should grandparents live alone or remain with the family? Would Chinese children have the same views as you do on the subject? Discuss.
- 3/ Do you think children should criticize their parents or other

people if they do not agree with all of the new ideas taught in school? Why, or why not?

- 4/ What things do members of the Wu family seem to believe are most important about family life (think about other things besides possessions)?

RESEARCH Find out from the resource section of this book and other sources what homes were like in the old days and in different parts of China.



Food

Wu Ling learned that the brigade leaders decide at the end of each year how the income from the district's farm products is to be divided. Some food is set aside as a reserve and the rest is sold to a state marketing board. The marketing board subtracts taxes, and credits the brigade with money for its products. This money is then used by the brigade to pay production costs and welfare services. What is left is divided among the workers.

Each family is supplied with cooking oil and certain foods, such as rice and vegetables. A good selection of food can also be bought in village shops and markets at reasonable prices. Fish, raised in the ponds and reservoirs, is a favorite food. Boiled rice, however, is the main food in this part of China.

- 1/ Enjoying a special Chinese dinner. What details about Chinese food and customs can you discover from the photograph?
- 2/ Hand-spraying crops in an irrigated field. Why is it a good idea to spray crops? How is water being used to help the crops?
- 3/ What crop is being harvested on this commune? What does the clothing of the people tell you about the weather?





A Food Project

- 1 / Study carefully the photographs of people in this book. What conclusions did you come to about their appearance and health? Explain how you reached your conclusions.
- 2 / To remain healthy and strong, people need a balanced diet of foods containing protein, carbohydrates, fats, and vitamins. Make lists to show the different kinds of food available to people in Mingshui and in your community. How do the two lists compare? Why are fish and rice so important in their diet?



These workers are using steam and hot water to separate silk from the cocoons.

CHINA NOTEBOOK

China was the first country to weave cocoon threads of the silk worm into silk cloth. Among their other inventions were gunpowder, paper, and printing.

Wheat is the main cereal food used in North China. It is usually made into heavy steamed buns or stuffed dumplings. Sometimes it is made into noodles or macaroni-like strips.

Chinese children often use gauze masks to avoid spreading colds.

Education

Ling and Ju's education, like that of all Chinese children, begins in nursery and kindergarten schools and continues throughout their lives. It is based on what the Government wants the people to learn about the communist way of living.

Children attend kindergarten (5-6 years of age), primary school (7-12 years), middle school (13-17 years), and upper middle school (17-19 years). Bright pupils are chosen for further training, at university and technical institutes. Ju hopes to be-

come a nurse, and her brother an engineer, but the professions and industries must contain the right proportion of people, so as Ju says, "We will serve anywhere China needs us, and do the work that is best for our country."

Classes are held from 8:00 a.m. to 4:00 p.m., five days a week, and from 8 a.m. until noon on Saturday. Where classroom space is limited, children may attend part-time and use the rest to help work on the land.

Most of the subjects taught are similar to those in our schools, except for political classes where the

works of Chairman Mao are studied. His ideals are taught within every subject, and are shown through songs, stories, drama, and lectures.

Teachers hold study sessions to make sure that they are thinking and acting as the Government wishes. Sometimes teachers must return to physical labor and more study to have their thoughts changed.

Classes are held at night for factory and field workers and all who wish to learn. Education must guarantee that China will remain faithful to Mao Tse-tung's principles for generations to come.

Pupils are expected to study the words of Mao in the little red books as part of their education. What do you think of such a system? Would Chinese students agree or disagree with your views? Discuss.



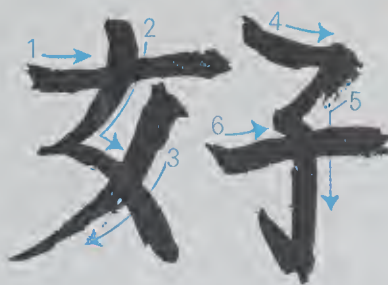
CHINESE WRITING

Chinese writing is picture writing. Its symbols are called "characters," not letters. Here is an example.

The character for "good" is made up of two Chinese characters.

- 1/ The one on the left means "woman" (or mother).
- 2/ The one on the right means "child".

Try writing the Chinese characters for yourself. Use a water color paint brush and ink. In the outlined Chinese characters you will see numbers. The Chinese character is made



A woman and a child together is "good".

by a series of brush strokes. Begin with number one, then move to number two, and so on. The stroke begins with the point and then moves into the flat of the brush.



What is this object? What are the children doing with it? Find a Chinese friend to explain how it works.

Elementary pupils do arithmetic problems like this: "450 students out of 500 volunteered to go to the countryside and do useful work. What percentage volunteered to do so? What is the answer? Why would Chairman Mao probably approve of questions like it?"



The Little Red Book

The Chinese are called, "The People of the Book." Everyone who can read, studies *The Little Red Book* with its quotations from their leader, Chairman Mao Tse-tung. The Chinese are told that the answers to every question may be found within its pages. Sections deal with the home, education, socialism and communism, relations between people, the revolution, and the enemies of China.

Our duty is to hold ourselves responsible to the people. Every word, every act, and every policy must conform to the people's interests, and if mistakes occur they must be corrected—that is what being responsible to the people means.

ABOUT EDUCATION

- 1/ Education is considered to be very important in most societies. Collect evidence to prove that the Chinese regard education highly too.
- 2/ Is it a good or bad idea to require students to spend part of their school time working in factories or on farms?

- 3/ In what ways is education in your community the same as in Mingshui? How is it different? Which system do you prefer? Why?

RESEARCH On page 37, find out who received education in the past, and how it was different from education today.



Cultivating rice plants in paddies as the Chinese have done for centuries. What does the picture tell us about the nature of the land and climate? What methods do the workers probably use to flood the rice paddies?

Work *"Everything is ours. Nothing is mine."*

Children are taught this slogan early in life, as a basis for *communal* living. They are expected to do their share of the village work. Teams of boys and girls help keep their schools and streets clean. All are expected to help in special work projects that will improve the conditions of the village.

Next year Ju may take her turn at helping a group of mothers care for the children in the nursery school. Tzo works part-time on a team that helps the Ho Brigade in carrying the earth dug from the canals and water reservoir.

Uncle Tsen, as the leader of the Ho Brigade, works with men during the day and, after work hours, often cycles to the Commune Headquarters for planning sessions.

Aunt Pei-chik is a member of the

production brigade in the rice fields as well as a member of the Neighbor Committee on her street. The Neighbor Committee is made up mostly of women who have shorter work hours than others. The committee makes sure that people keep their homes and courtyards clean. It looks after the health of the elderly and the children and sees that they go to the free health clinic when necessary.

Grandmother is still active enough to help in the communal kitchen which operates at harvest time when everyone is especially busy. Break-

fast and supper are served. Many eat at the kitchen. Others buy the food and take it home to eat with their families.

Most of the needs of the Wu family are supplied by the commune, but their actual yearly income depends on how profitable the commune operations have been and how many "work points" the family has earned. A record of the type and number of hours of work is kept for each worker, and "work points" are awarded accordingly. The value of the food supplied during the year is also taken into account. Some extra income can also be secured from the sale of things made in the home or raised in the family garden. From the part-time work he does, Tzo is saving to buy a wrist watch.

PROVERBS

- A journey of 10,000 miles is better than reading 10,000 books.
- One who sees the ocean is hard to satisfy with rivers.



Culture

Tzo's soccer and other games are not played just for fun. They help to develop his physical fitness so that he will be able to serve his country well in work or in the army. Table tennis, basketball, swimming, and hiking are other popular sports among young people.

Painting, sculpturing, music, drama, and writing glorify Chairman Mao, the soldiers, peasants, factory workers, and anything that furthers the growth of the new China.

Movies, radio, and TV praise the Revolution, and famous Chinese

operas have been rewritten to include this. News is carefully censored and the people read only what the Government wants them to read.

Many young people go to the community clubs where they spend their

Two Letters to Write

Imagine you are the Uncle Yuan who disappeared from Mingshui years ago and that you are now living in Hong Kong. Write a letter to your brother Tsen to tell about your new life. Refer to your reasons for leaving and whether or not you have changed any of your views.

Pretend you are Uncle Tsen who is leader of the Ho Brigade, and write a reply to Yuan's letter. Tell what has happened in the village since Yuan left and how the people feel about the changes.

free time reading, or working at hobbies. Here, plans and work are carried out for national events. There are also Communist Youth Groups. To become a member, one must have correct communist attitudes.

Students dramatize political slogans and ideas.



Peasant Poets

In the main street of a village, the tazibao, a large notice board, is divided into three sections. This serves the people as a newspaper or magazine with opinions, information, complaints, and suggestions printed so all can read.

One section is "a writing board" and stories and poems written by the peasants are posted. Here is a translation of one of the poems:

Drought? but we have
plenty of sweat to spend.
Steep hills? but then
we have lithe legs.
Water too distant? See
how strong are our shoulders.
You old Weather God,
what can you do to us?

from A Visit to a Rural Commune, Felix Greene



The East Is Red

Moderato Maestoso

A northern Shensi folk song
Words by Li Yu-yuan



1. Red is the east, ri - ses the sun. Chi - na has
2. Chair - man Mao loves the peo - ple. Chair - man
3. Com - mu - nist Party is like the sun. Bring - ing



brought forth a Mao Tse - tung. For the peo - ple's hap - pi - ness he
Mao, he is our guide. To build a new Chi -
light wher - ev - er it shines ||: Where there's the Com - mu - nist Par -



works, hu erh hai ya, He's the peo - ple's lib - er - a - tor.
na, hu erh hai ya, He leads us, leads us for - ward.
ty. hu erh hai ya, There the peo - ple win lib - er - a - tion. :||

The last three bars of the refrain are sung an octave higher after the third stanza.

Do you learn songs about famous people in your school?
What are your national songs mostly about? How do
they make you feel? What effect would this song likely
have on Chinese children?

CHINA NOTEBOOK

Chinese children have little knowledge of what is going on outside of their country. For example, very few knew of the landing of astronauts on the moon.

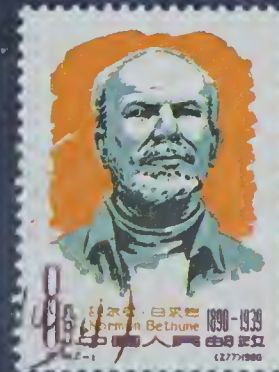
Three of China's Festival days are:

MAY DAY (May 1)—honors the workers of China,

CHILDREN'S DAY (June 1)—expresses Chinese love for children, and

NATIONAL DAY (October 1)—celebrated as the anniversary of the founding of the People's Republic.

One of China's heroes is the Canadian doctor, Norman Bethune, who cared for the sick and wounded during China's war with invading Japanese armies. Millions of Chinese children read about Dr. Bethune in their textbooks because of what Chairman Mao said of his bravery and service to the Liberation Army.



“Walking on both legs”

“China has two legs, with one foot still bound, the other wearing a winged sandal” Edgar Snow, from his book, *The Other Side of the River*

What do you think the slogan and the writer’s statement mean? Mao and his Party often use the slogan to remind the people that progress toward a better life will be difficult—and improvements will not come quickly. The leaders explain that people will have had to do some things in the old ways while changes were being made. In other words, the country will have to move forward on two legs—with one leg standing for

older methods and the other leg representing the use of more modern methods. For example, while new dwellings are being built people will have to remain in their old homes. Until more machines are provided, much of the work of planting crops and building reservoirs will still have to be done by hand. Until more doctors are trained, people will have to depend on old remedies and methods to keep themselves healthy.

HOW DID THE HO BRIGADE “WALK ON BOTH LEGS”?

To answer this question we need to know what the land and the climate was like, what resources the people have, and how they did things to earn a living and meet their needs for

food, clothing, and shelter. We have learned the answers to some of these questions already. The evidence on these four pages will help you find answers to the rest of the questions.

The Chingshan commune is located on a river plain which is generally flat but contains some hilly areas. Much of the soil was deposited on the land by the rivers over thousands of years. Scientists call such soils *alluvial soils* from Latin words meaning to “wash up.” They are made up of tiny particles of soil called silt that settled on the land when the rivers flooded their banks. Such land is usually rich in plant food but it is often muddy or marshy.

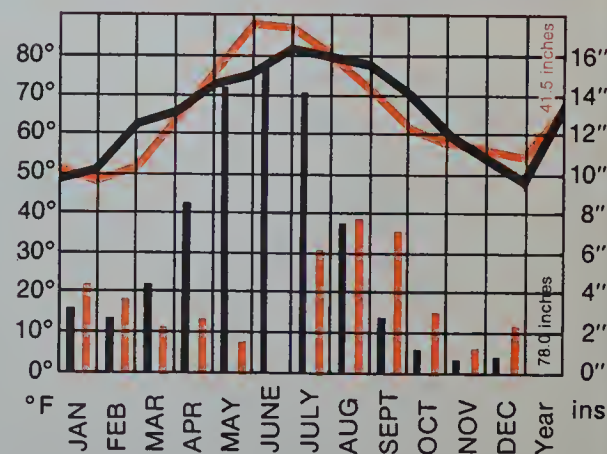
Now of course, the people have learned to control the floods which used to cause great damage while bringing new soil to the land. But older people still scrape buckets of silt from the river beds or canals to fertilize their fields and gardens.

1/ Do you think “walking on both legs” is a good slogan for China? If so, why? Would it be a good slogan for life in your country? Discuss.

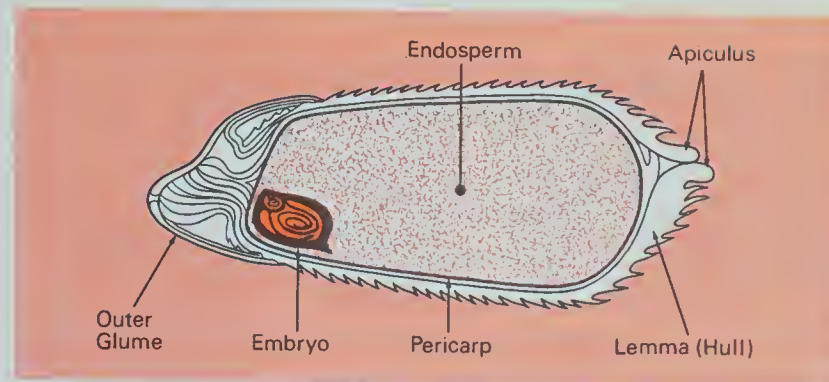
2/ Think of a slogan to emphasize the importance of machinery in modern societies.



RESEARCH Look for evidence to show how old ways and new ways for doing things are practised in China. Find examples in medicine, agriculture, family life, transportation, industry, and so on. You can use a chart like this one. When you have finished, decide what you have learned from the exercise, that is, what generalization you can make.



AVERAGE TEMPERATURE
AVERAGE RAINFALL
1960 TEMPERATURE
1960 RAINFALL



THE RICE GRAIN

The main source of food for half of the people in the world! 80% starch, 8% protein, 12% water, and a trace of minerals. Find out why 'brown' rice is better for you than polished white rice. ?

RICE

Rice is a cereal grass related to wheat, barley, and oats. It is thought to have been first grown in Southeast Asia, but it is now grown in many parts of the world where the climate and soil are suitable. It grows best in places where there is a constant supply of water and where temperatures range between 70° and 100°F. Yields are better if the soil is well fertilized.

Rice requires a great deal of attention. After the seedlings have been planted, the fields have to be kept flooded and weeded regularly for from 80-200 days until the crop is ready to be harvested and threshed. In some parts of the world, like Louisiana in the United States, huge combines harvest the grain, but in Asia, particularly, most of the work is still done by manual labor. Rice planting machines like those shown on page 1 are being introduced in some parts of China. What will be the effect on the people and production when more of them are introduced?

1 / How would you describe the climate in Chingshan area?

Use the maps and the evidence on these pages to help you.

2 / Is the region a good place to grow rice? Give reasons. Which months provide the best growing conditions?

3 / Make a table to compare the average temperatures of each month in your district with those in the Chingshan area. What conclusions can you draw from your charts?

4 / In 1960 the district had a severe drought. How can you prove this from the information table, page 25? What bad effects did the drought probably have on the district? What do you think the people did to prevent future droughts from hurting them so much? You will find answers to both questions on the next two pages.

JOB	OLD WAY	MODERN WAY
Irrigating	Water wheel	Pump
Taking crop to market	Carry in baskets	Bring in truck

Why do they not use more machinery?



The problem of water

After the commune was formed, the first thing done was a survey of the water situation. The first reservoir in the Ho Brigade area was built one *li* (one-third of a mile) north of the village and helped to irrigate 400 *mu* of the best rice fields in the district. Each year other reservoirs and canals were made until irrigation was available for over 1,500 *mu* of land.

The brigade's construction team was responsible for digging the ditches and canals but the commune sent extra teams to help build the reservoirs. It also arranged to bring students from nearby cities to spend their vacations helping with the work. Two self-lubricating pumps were installed in the southeastern part of the brigade to water the paddies around Nanchai village.

The problem of food

The introduction of irrigation greatly increased yields in the rice fields. With a dependable supply of water the land was now able to produce two crops a year. After the old water wheels were replaced with water pumps, extra workers were freed to clean up old ponds and make new ones. Five large ponds were stocked with fish, and fifty-six smaller ponds were made to hold ducks and water for the buffalo and for the family gardens.

The leaders knew that modern methods and new strains of plants



Does the photograph illustrate the "old" method or the "new" method of pumping water? What easier method could be used today? Would it be better?

and animals were needed to increase crop yields too. Uncle Tsen was sent to the South China Agricultural College near Canton for eight months. He came back full of ideas for improving yields and introducing new strains of

rice and other plants.

Were their plans successful?

While many of the changes worked out well, the commune could not anticipate some of the things that happened. As we learned already, there was a bad drought in 1960 and most of the rice plants died. The government was able to provide some grain but during the winter there were fifty-two deaths, many of which could be attributed to malnutrition.

There were also some people who did not like the commune idea. One of the ablest of the older men, and the former owner of the village store, left suddenly one night and was reported to have made his way to Hong Kong with his wife and two daughters.

Picking tea on a large tea plantation in Kwangtung Province. Tea requires a warm climate and plenty of moisture, but it grows best in high places on well-drained soil. Could machines do all the work?



Between 1959 and 1962, forty-six adults and twenty-seven children left the commune.

Like the rest of China's peasant farmers, members of the Chingshan commune have always been used to working hard, so they were willing to accept the extra demands made of them by their leaders. They did so because they believed that the new system would help give them a better life. However, they did grumble sometimes about the long lectures on communism and the military drill they had to do after as many as twelve hours in the fields. These conditions improved when Chairman Mao and the Central Committee heard about their complaints in "Speak-bitterness meetings." Instructions were given to local leaders to make life easier for the people.

Eight-point Charter for Agriculture used by the People's Communes as a guide to better farming and increased production



Plow deep



Use plenty of manure



Irrigate fields



Use good seed



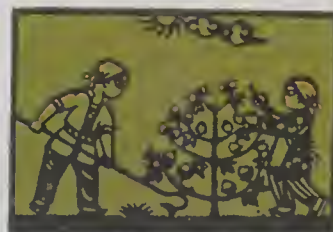
Plant closely



Protect plants



Improve tools



Manage fields properly



Rice being dried in the sun. Use the photograph in the book and other information you can find to illustrate for the class the different stages rice-growing goes through before it is ready to be eaten.

About China's "Two Legs"

- 1 / What would have probably been the result if the people had continued to live and farm in the old way?
- 2 / Tell briefly how each of the following improvements helped the people on the Chingshan Commune:
reservoirs dams irrigation machinery
- 3 / If the government of China sent a group of farmers to study farming methods in your country, what things would probably be of most interest to them?
- 4 / Some scholars consider people to be China's greatest resource. Would you agree or disagree with this viewpoint? (Think of how China has overcome the shortage of machinery in solving its problems.)

Three Revolutions



THE FIGHT FOR LIBERATION

Mao: *"A revolution is not a dinner party."*

The big revolution that changed Chinese society so greatly was fought during the 1930's and '40's under the leadership of Mao and his fellow communists. Many people were killed in the struggle.

At first, the Chinese Communist Party did not have many members among China's millions, but they were deter-



THE GREEN REVOLUTION

Mao: *"A single spark can start a prairie fire."*

Uncle Tsen was sixteen years old at the time of the "Liberation" and was old enough to take part in the Green Revolution which followed soon after. The Green Revolution refers to the great changes that took place in the method of holding and farming the land after China became The People's Republic.

All the farmland was taken from the owners and divided



THE CULTURAL REVOLUTION

Mao: *"A good comrade is eager to serve the people."*

In the early sixties many people were becoming ambitious for themselves. They were more interested in their own affairs than in the welfare of their country. They were becoming critical of communist ideas and strict rules.

The government was alarmed and determined to remove those who opposed their plans. Chairman Mao Tse-tung closed the universities and high schools in 1966 and enlisted the young people to help him. The students were

mined to fight for a better life, as they saw it, for the people. They wanted to get rid of foreign control and let the peasants plan for the development of the land themselves. They wanted to take the land away from landlords, many of whom were mistreating the peasants. They wanted their armies to become strong to withstand invasions from other countries. And they wanted food, better clothing and housing, and better education for everyone.

To do all this, they needed the support of the poor peasant farmers who were the greatest number of people.

So they began a great land reform. They redivided the land among the peasants and introduced many other reforms to please them.

- 1/ *Explain in your own words what Mao's quotation means. ✓*
- 2/ *Was it right or wrong to seize the landlords' property and divide it among the peasants? Give reasons for your opinions.*

RESEARCH Read about other revolutions, such as the French Revolution, the American Revolution, and England's Industrial Revolution, and report back to the class. How were they like or unlike the Chinese Revolution?

up among the peasants. It was soon found that they could not produce enough food for themselves on their small plots—let alone trying to supply food for the workers in the cities and factories. So without giving up individual ownership, the peasants in the Chingshan district joined their small farms and equipment together into twenty-five large co-operative farms. This plan helped to increase production but it had several drawbacks. To overcome them, the farmers were persuaded to go one step further in 1958 in what was called the "Great Leap Forward." Chairman Mao Tse-tung urged all of the co-operative

farms to pool their resources, give up private ownership, and form giant farms called "peoples' communes." This resulted in the formation of the Chingshan commune and other communes like it all over China.

- 1/ *What was Mao trying to explain in his quotation above?*
- 2/ *Do you think "Green Revolution" is a good name for the land reform which took place? Think of the effects of the changes introduced on the Chingshan Commune.*
- 3/ *How did the landowners probably feel about giving up their land? How would you feel? What did the government leaders probably do to persuade them?*

formed into a force called the Red Guards and went about the country denouncing anyone who was thought to be against the ideas of the government. Such people were humiliated and ridiculed in the streets of their own towns and villages.

The struggle to make all the people think the same way is known as the Cultural Revolution. Its main aim, as one observer said, was "to get rid of the four olds: old thinking, old customs, old ways, and old culture." Everyone was expected to study and accept the thoughts contained in Chairman Mao's little red book. "Otherwise," as one of his officials explained, "the nation would lack unity and its people would be like loose grains of sand."

The more violent parts of the Cultural Revolution have subsided by now and the students have returned to school. However, the leaders still urge the people to think in the new ways and devote themselves to plain living and hard work.

- 1/ *What things did the Red Guards want to change in their society? Why?*
- 2/ *If the Red Guards tried to persuade you to agree with them, what would you say in reply? (You could act this question out with your classmates.)*
- 3/ *Why was it so important to Chairman Mao and his officials to have everyone think and act in the same way? Do you agree or disagree with the methods that were used? Explain your answer.*

Before we jump to conclusions

A 6-PAGE REVIEW

Read between the lines

If we are to live as neighbors in the world with the people of China, we should try to understand them and respect their right to live as they do. Would you agree with this statement? Does this mean that we also have to agree

with their beliefs and like their ways of living? To be fair we should *keep an open mind* about ways that are different from ours. The best way is to study all the facts carefully before we form any opinions. A study of China is not easy, because it has been difficult to gather accurate information until recently and the reports of visitors do not always agree. We will have to make up our minds from what evidence there is but be ready to change them if we discover new evidence. Use the evidence throughout this book to help you make up your mind about the Chinese. The habit of checking the facts before making up our minds is a habit worth forming.



Be alert to propaganda—Some articles try to persuade you to accept the viewpoint of the writer.

Watch for bias—Some newspapers and books 'slant' the news in favor of one side of a question or the other.

Look for objective information—TV and other news media sometimes exaggerate violence and misery without showing the good things.

Know your writers—Is the information up to date? Does the writer have reliable knowledge of the subject?

Don't believe everything you see—Photographs or TV scenes may be misleading too. They could be selected to influence our thinking. Should you rely entirely on the evidence in this book?



Are all the communes the same?

Life in the Chingshan commune is typical of conditions in most communes in China. Can we conclude from this that all communes are exactly alike in every way? Would you expect each commune to raise the same crops? have the same industries? have the same problems? Are communes found only in the country?

Think about these questions and the differences you might expect to find, then use the information on these pages and from other sources to find out more about communes. See the article on page 29.



A VISITOR REPORTS

It is impossible to find a "typical" people's commune since so much depends on a commune's location, the climate, and the surface of the land. There are even differences within a commune between one brigade area and another. Some are located on the great flood plains of China, some in mountainous regions, some in the cities, and others by the sea. Most of them specialize in raising crops and livestock but there are others whose main business is fishing or mining. Most communes have modern machinery, such as tractors, trucks, ploughs, and electric pumps. But alongside them are still to be seen men and women working in the fields with simple tools, as they heave the stones, till the soil, and gather the grain. All communes engage in some manufacturing industries such as making bicycles, weaving cloth, or making shoes, drainage tiles, or rope, or spinning silk, and so on. Some communes are found in cities where the work is mostly done in factories or large businesses.

NORMAN A. ENDICOTT

The Canadian author Lyn Harrington and her photographer husband, Richard, have made several visits to China and written books about what they saw. This record of their visit to a commune in a northern part of China is from her book *China and the Chinese* written in 1965.

A close look at the New Enterprise Commune, 10 miles outside Harbin in China's northeast, reveals a typical well-run commune. It is in gently rolling, fertile land, well watered and easily tilled. Cultivated land undulates right to the trees newly planted beside the highway, with not a fence anywhere except around the poultry yard and pigpens. . . .

"This commune comprises 26 villages," says the genial chairman, plunging into statistics over cups of green tea. "We have 45 production teams in our 10 brigades, and two livestock farms. There are 3,900 households with 21,000 people; 5,400 men and women able-bodied workers. We've built 1,400 new houses in the last three years. Our people now own 800 bicycles, 2,000 radios, 540 sewing machines, and 2,800 clocks." . . .



The "genial" chairman (left) of the New Enterprise Commune in front of a tazibao with friends.

He reels off more figures. "We have 9,000 acres in vegetables and grain; 17,000 fruit trees; 75 acres in fishponds; and some land in forest. Our two farms have 15,000 pigs, 900 milk cows, 50,000 ducks and chickens, and 1,000 sheep. . . ."

The chairman goes on. "We have 27 little factories, such as mills for pressing soya bean oil, making bean curd or noodles. We've put up 55,000 square yards of buildings—dairies, brick kilns, offices, homes, sheds, stores, clinics, and old folks homes. . . . When we started as a commune, we had three tractors. Now we've got twenty. Same with trucks—one then, ten now. . . .

"The average pay here is up from 420 yuan (\$176) * a year in 1957 to 600 yuan in 1965. That's cash. Besides that, members get vegetables and grain according to the size of the family, and they can eat or sell whatever they raise at home. That's worth roughly 30 yuan (\$13) a year," the chairman concludes.

*What is the value of the yuan in your money?

1/ How much of the 'genial' chairman's account of progress on the commune would you be inclined to believe? All of it? Part of it? None of it? Discuss.

2/ Could your family live on the average wages these workers receive? Is it possible or fair to make comparisons between

their wages and those received by others? Check the information above and then discuss.

3/ When was Mrs. Harrington's book written? What changes might have taken place since then?



If this were the only photograph you had seen of Chinese people eating what would you conclude about their eating customs? Would your conclusions be true?

What is propaganda?

Propaganda is the name given to the various methods used to change people's minds or persuade them to believe in certain ideas or think and act in special ways. Propaganda urges us to do almost everything from buying a particular brand of toothpaste to fighting wars. Because propaganda can be either good or bad, we have to decide for ourselves whether or not it is for good or bad purposes.

What conclusions might a person come to about farming in China from this photograph? What are the facts?



Help from the Statistics

Statistics are numerical facts about different subjects which have been gathered to let us see the results of investigations at a glance. Statistics are useful kinds of information to have when answers are needed to questions about population density, numbers of accidents in different locations, numbers of children who attend school, crime, crops, and many other

1/ *What did Chairman Mao want the people to believe? What things did he want them to do? Make a class list of all the things done to urge the people to do these things and believe in him. (Your list should include references to songs, poems, The Little Red Book, education, sports, and so on).*

2/ *Make a similar list of things done in your community to persuade you to act and think in particular ways. (The list should include things done in schools, churches, in advertising, through radio, television, etc.)*

topics. They are often used to test arguments or to suggest what needs to be done to solve problems. Statistics can be misleading too. Their reliability depends on how and when they were collected—and by whom. These statistics of progress on the Leng-Wan-Tween brigade were collected in 1968 by Norman A. Endicott, a lawyer in Toronto, who was born of missionary parents in China.

	PRODUCTIVITY PER ACRE	PIGS	PUBLIC SCHOOL STUDENTS	HIGH SCHOOL STUDENTS	UNIVERSITY STUDENTS	ROOMS TO LIVE IN
1950	140	280	70	none	none	216
AFTER THE LAND REFORM 1957	280	658	190	22	none	1,085
AFTER THE GREAT LEAP FORWARD 1965	465	2,038	271	91	3	1,500

Mr. Endicott obtained these figures by talking to peasants personally in Chinese and by checking later with commune officials. Do you think you could rely on his figures? Why, or why not? What would you have to do if you had any doubts?

Hamilton Students Visit Peking

In 1972 a selected group of high school students from Hamilton, Canada, had the opportunity of visiting in China as guests of the Chinese government. They paid part of the expenses themselves but were assisted by the Ontario government and the government of Canada.

Besides visiting schools, they were able to see a good cross-section of Chinese life. They visited factories and communes, and toured every kind of school from kindergarten to university. They saw operations in hospitals in which acupuncture procedures were used, and attended operas and concerts, and toured China's outstanding landmarks.

They reported finding a happy and united people, distinguished by a remarkable devotion to their leaders and an uncommon determination to make China over into

a modern communist showcase. In conversation, they mention the things that strike all visitors to China. They speak about the clean streets, the well-stocked shops, the miracles of acupuncture, and the keenness of the students in the schools.

They were hesitant to talk about some things which troubled them. One of their main worries was the Chinese students' apparent ignorance of some of the main events and people outside of China. Irene Wojtow, a 19-year-old student from Delta Secondary School, in recalling her visit to the University of Wuhan, said the Chinese students were very chatty about family and school life but had little to say when the subject turned to far away things.

After a visit to a Peking kindergarten, a number of students who had been impressed by the keen-



ness they had seen in schools and universities, expressed reservations about seeing the same thing in children of three and four.

Beth McMillan, 17, of Sherwood Secondary School, said that it was unsettling to see children who were at once so regimented, so well-rehearsed and so perfectly behaved. "I mean, they were not like our kids at all. They were really perfect," she said.

When asked how they felt about

communism in comparison with their own government in Canada, none of the students felt any sympathy for it as far as Canada was concerned.

"I'm convinced now that their Government is right for China and it is right in what it's trying to do for the people," said Beth McMillan. "But equally I'm more than ever convinced that our (kind of) government is right for us."



Many communes operate small factories which produce many useful articles. These young women are making hoes.



Evaluate Your Tazibao Display

The tazibao posters and the "speak-bitterness" meetings in China give the workers an opportunity to praise or criticize each other. People in most communities do the same. They try to find out if things are well done or could have been done better. This is called evaluation. Use these questions to help you evaluate your display—and yourselves.

What did I do to help make the display interesting? Did I find the information by myself? Did I take part in the discussion? Did I work well with my group and respect the opinions of others? What things did we do well? What things could we have done better?

Conduct Your Own Opinion Poll

Surveys are often made to discover how people feel about many things—from the cost of living and pollution, to how the country should be run. These opinions are used to discover what the majority of the people think. Here is a chance to express your own opinions about some of the things happening in China—and also to learn how a majority of your classmates feel about the same things.

Ask your teacher to help you prepare enough copies of the opinion poll below for the whole class. Then complete your copy by yourself. Do not sign your name. Afterwards, all of the copies may be collected and analyzed by the class to discover how

the majority feel about each statement. Later, if you wish, the same poll could be conducted in a class which has not studied China as you have. It would be interesting to compare the results!

Do not mark the model shown below



- 1/ China has had a longer continuous history than any other nation in the world.
- 2/ Many remarkable inventions were made by the Chinese while the rest of the world was still living in backward conditions.
- 3/ People became "better off" after communes were formed.
- 4/ The individual is more important than the welfare of his community as a whole.
- 5/ A strong leader like Mao can change the way people think and act.
- 6/ Every person should be free to develop his own skills.
- 7/ All people should be considered equal.
- 8/ It is important to learn about other people whose ideas and cultures may be different from our own.

AGREE	DISAGREE	UNDECIDED

WHAT HAVE WE LEARNED?

Develop a class chart to show how typical features of living in your community *compare* with the same features of life on a Chinese commune. For example, education is a common feature of life among all groups of people, even though each group may educate its children in different ways. Other common features of community living include family life, ways of doing jobs, providing for food, clothing, shelter, guarding health and caring for the sick, buying and selling goods (trade), protecting and managing community affairs (government), recreation, and cultural things like art, drama, and music. Can you think of others?

Use evidence from this book, and other sources you can find, to make your chart. A few features have been *partly done* to help you get started.

		
FEATURE	YOUR COMMUNITY	CHINESE COMMUNE
Education	Children go to school to learn to read and write and learn about their country and many other things. (What other things?)	Children go to school to learn to read and write and learn about many other things. (What other things?)
Family life	Parents take care of their children and help educate them. Members of the family live together, work and help each other.	Grandparents, aunts, uncles, cousins often live with other family members. All help to earn a living for the 'extended' family.
Ways of doing jobs	Most jobs are done with machines but some are done by human beings. (Give some examples.)	Much of the work is done by human labor but more machines are being used than before. (Give some examples.)

- 1/ *In what ways is commune life like life in your community? In what ways is it most different?*
- 2/ *Can we say one way of living is better than the other? Why, or why not?*
- 3/ *How does commune life today compare with farm life in the old days?*

BE A CHINA WATCHER

"China Watchers" are people who are keenly interested in China. Some may have lived there, some may have visited the country, but all study and think about what they read, see, and hear of life in this huge country.

If you are interested in becoming a China Watcher, remember that there are many ideas and opinions written in newspapers, books, and magazines, and many expressed

on radio and TV. People who write about China express different points of view. Some visitors are not free to travel at will. Remember, all do not agree. So keep an open mind. You cannot expect to know all the facts about 800,000,000 people, but you can form some ideas of your own by reading, watching, listening, and talking with others about the news from The People's Republic of China. Watch for changes taking place!

A long history

"I began to become aware of being Chinese at the age of three when my mother told me stories or sang folk songs about great emperors and ancient heroes and famous men of letters—about China's superior culture. I had no knowledge of foreigners, but I grew up believing that foreigners were barbarians."

China is a huge and fascinating country. Occupying one quarter of the land area of Asia, its population is nearing 800,000,000 people. This is about one fifth of all the people in the world. The great river valleys and plains are densely populated with up to 3000 people per square mile in some places. Settlement is sparse in dry areas and few live in the mountains of the outlying provinces. The climate is also varied. In Southern China the climate is tropical, while in the north the winters can be long and cold. (Study the map on the back cover to see why.)

The people are proud that their history goes back 4000 years. This is the longest, unbroken record of a single culture in the world. Anthropologists who study ancient man claim there were primitive people in China from 500,000 to 1,000,000 years ago!

For most of its history China has been isolated from other countries; first by natural barriers of seas, mountains, deserts, and jungles; then by the Great Wall, a man-made barrier started around 200 B.C. Some scholars think that this isolation and the country's long history explains why Chinese people are more like one another than people in most modern nations. In its long history some invasions like that of the great

warrior Kublai Khan did take place, but the conquerors always ended up by adopting the Chinese way of life.

China's history is also an account of what happened in a succession of dynasties which ruled the country at different times. A *dynasty* named for its ruler, is a period during which a particular leader and his descendants ruled the country. A dynasty lasted as long as members of one family were able to maintain control over the country. When a dynasty became weak it was overthrown by another powerful family whose leaders then took over the throne to form another dynasty to rule the people.

According to Chinese belief, the emperor or head of a dynasty received his authority to rule from heavenly sources. He was expected to keep his people prosperous and in good health, and to set a good example for them. The whole country was divided into provinces with government officials in charge of each. These officials were expected to keep order and protect China from outside enemies. They reported to other officials in the capital, who, in turn, were responsible to the emperor.

An important government official was the mandarin. He had to write special examinations to obtain his position. To be sure he would be

honest, a mandarin was never assigned to the province in which he had been born. He could not marry nor buy land in the province to which he was sent—nor could he stay there more than three years.

Many of the emperors were good rulers and did a great deal to develop the country and help the people. Others were ambitious and cruel. They cared little for the needs of their people. As a result, the people often suffered great hardships during their rules.

Remarkable things were invented in China under many of the dynasties. Before the birth of Christ, the Chinese had invented a method of printing, of making silk, paper, gunpowder, and porcelain, and had created the marine compass. Three thousand years ago, they predicted and recorded earthquakes. Over four thousand years ago, they learned how to control floods and build dams under the emperor Yu. The Chinese say, "but for Yu we should all have been fishes."

Stories about this fabulous country and its wonders found their way into Europe and other parts of Asia. Attempts were made to find new routes to Cathay, as China was then called. Marco Polo, the Italian explorer, visited China during the Yuan Dynasty and returned home to tell of even greater treasures than had been



A BRIEF TIME LINE

BEFORE RECORDED HISTORY

China was one of the "cradle" lands of the world where early man settled and "civilization" began. Pigs, dogs, oxen, goats, and sheep were domesticated. According to legends silk was discovered in this period.

CHANG AND CHOU DYNASTIES

3,000 YEARS AGO

Craftsmen made Bronze vessels, and carvings from stone and ivory. Water buffalo and some fowl were domesticated. Armies used wheeled chariots. Iron ploughs came into wide use. Wooden temples and palaces were made with graceful roofs that curved gently upward. Confucius was born. (551 B.C.)

CH'IN, HAN, AND T'ANG DYNASTIES

2,000 YEARS AGO

China received its name from the Ch'in dynasty. The Great Wall and the Grand Canal were built. Paper and printing were invented, and gunpowder was in common use for firecrackers. Instruments were made to foretell eclipses and measure earthquakes. Tea became a popular drink.

SUNG AND YUAN DYNASTIES

1,000 YEARS AGO

The Mongol warrior Genghis Khan invaded northwest China and later his grandson Kublai Khan conquered the whole country. This was the period of the Middle Kingdom, noted for its strong government. Moveable type was used in printing and a marine compass was invented. High born ladies used rouge on their lips and rice powder on their cheeks. Marco Polo visited China (1272-1291).

MING AND CHING (OR MANCHU) DYNASTIES

500 YEARS AGO

The Manchus from the north conquered China. Later China became involved in the Opium Wars with western traders that led to some unequal treaties and loss of territories to Britain, Portugal, Japan, and others. The people became restless and angry. Wealthy people enjoyed many luxuries and conveniences such as bath tubs, heaters, and fans to cool their homes.

THE REPUBLIC OF CHINA

THIS CENTURY

A period of great discontent, mixed with hopes for reform among people and scholars. Sun Yat-sen became president of the new republic and tried to improve conditions. Struggles took place between his successor Chiang Kai-shek and Mao Tse-tung and his Communist followers. War with Japan (1937-1945).

THE PEOPLE'S REPUBLIC OF CHINA

TODAY!

October 1, 1949 was proclaimed as the birth of the Communist People's Republic of China by Mao Tse-tung in Peking.

A BIG RESEARCH PROJECT Find out what was happening in the rest of the world when the events mentioned in this chart were occurring in China.

expected. European countries were anxious to trade with such a wealthy country, but China did not want the goods they had to offer in exchange, nor did they care to trade with foreign, non-Chinese people. With the fine civilization they had achieved, the Chinese felt superior to outsiders. They called their country the Middle Kingdom or "Chung Kuo" which meant the centre of the world to them. They considered all foreigners to be crude barbarians.

In spite of this attitude, the demand for Chinese tea, silk, and porcelain continued to grow in Europe and America. Around 1850 the Chinese leaders reluctantly allowed the foreigners to trade in certain Chinese ports. British traders began selling opium from India in return for tea, silk, porcelain, and other goods. China had grown opium for medicine but the Indian type was habit-forming and harmful. The Chinese leaders became alarmed at what opium was doing to the people. They tried to stop the trade even though the traders objected. China lost the resulting Opium Wars and suffered the shame of having to pay heavy fines and giving more trading privileges to the foreigners. Hong Kong, Manchuria, Korea, and other territories were taken from her. Foreigners settled in big cities like

Peking and Shanghai and established their own colonies and their own social customs.

After the Opium Wars there were few leaders who were strong enough to restore order and correct the abuses which had grown up. Many government officials were corrupt and used public money for themselves. Merchants and landowners had become very wealthy while millions of people lived in poverty.

By the 1930's it was estimated that the landlords and rich peasants who made up less than 10 per cent of the rural population owned from 70 to 80 per cent of the land, most of the farm animals, and most of the carts and implements. In a typical village of this period the community would be made up of a small number of landlords and rich peasants and a large number of hired laborers, poor peasants, and middle peasants. The peasants' struggle to earn a living was often hindered by heavy taxes and harsh punishment from landlords and government officials for even minor offences. These conditions and the fighting which went on between rival leaders and between China and Japan, left the people angry and tired. They were ready for any change which would bring peace and better government for their country.

A complex society

"I was a good son and never dared to do or say anything to provoke my father's wrath. Once, after I got zero on a math exam, he bent me over a chair and spanked me with a hand of iron. I felt greatly disgraced and concentrated on redeeming the blight I felt I had brought on my family's name."

The Family

The family was the centre of life in old China. To the Chinese the term "family" meant everyone who was related in any way to others in a family—mothers, fathers, children, grandchildren, grandparents, aunts, uncles, cousins, and even ancestors. Such a relationship of people is known as an *extended* family. Whenever possible the Chinese also tried to build their homes close to relations to keep all branches of the family together. Some wealthier families grew to the size of clans with over 600 members!

In the Chinese family system the highest virtues were ancestor worship, respect for one's elders, and duty to the family. Children were taught never to do anything which would bring dishonor to the family name. The elders presided over meetings to settle problems connected with marriage ceremonies and burials or any other matters that affected the family welfare. When a son or daughter did well, the family took credit for their success. Marriages were arranged by the families. The family of a boy and the family of a girl drew up a marriage contract—often the feelings of the boy and

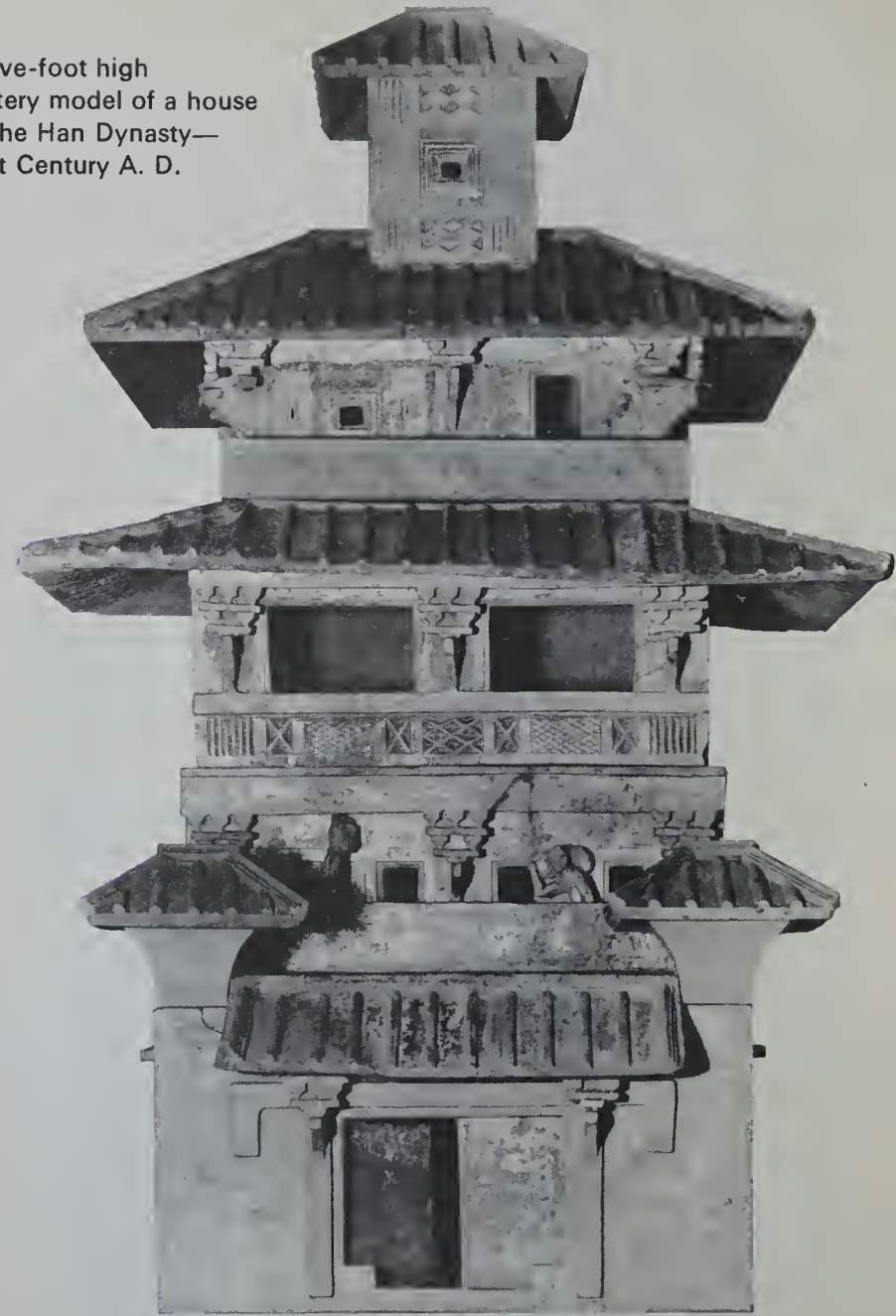
girl were not considered. When they married, the girl became a part of her husband's family and was expected to be obedient to her mother-in-law!

Ancestors, and family members who had died recently, were very important members of the family.

Family ties were so important that often the bodies of Chinese people who had died abroad were shipped home for burial. Ancestor worship first began among wealthy families but spread among all classes. The Chinese believed that the spirits of the dead were wise and knew a great deal, and so were able to be helpful to the living. It was important to keep the spirits of the dead happy by sacrifices. Only sons could perform these ceremonies.

Girls were thought to be of much less importance and not worthy of such responsibility. Girls were loved in most families. If trouble came, however, they were the first to suffer. In poor families in time of great poverty and famine, girl babies might be left to die, or would be sold to others as servants.

A five-foot high pottery model of a house of the Han Dynasty—First Century A. D.



Homes

The homes in Old China varied according to the wealth of the owners. In very ancient times, everyone lived in crude homes, but as the centuries passed, there were palaces for the ruling classes. Mansions with beautiful lacquered furniture and ornaments were owned by rich merchants. The very poor lived in

mud hovels or thatched huts that contained simple furniture and crude cooking utensils.

A wall surrounded the better homes. It enclosed family dwellings, the buildings for the animals, and the courtyard. A strong gate was kept locked at night to keep out thieves.

Work

For many centuries the Chinese people were classified according to their occupation. At the top was the emperor and the great lords who governed the land for him. Below them in importance were the scholars and then the peasants who provided for the needs of all classes. Outside of these groups were the merchants, shopkeepers, craftsmen, and slaves. For those at the top life was very pleasant but for those at the bottom life was hard and unchanging.

Four out of every five persons in old China were connected with farming. The fields were often divided into countless narrow strips or small plots that were owned by different families. Land was so scarce and valuable that hills were terraced and high stone walls were

made to hold back the earth and keep it level. On level ground, roads and paths could be made to lead through the fields, but no cart roads could be made to reach the hillside fields. Instead the ploughs, harrows, and other tools had to be made of wood (except for the ploughpoint) so they would be light enough to be carried by hand up the steep slopes.

The main tool, handed down almost unchanged from the earliest times, was a hoe consisting of a great iron blade weighing several pounds and fastened to the end of a stick as large as a man's wrist. This tool was used to turn soil and do delicate work like thinning millet and weeding corn. By hard work a man could hoe one sixth of an acre a day!

Education

Some of the world's finest scholars lived in China long before most nations in Europe or North America were in existence. Education was always considered important in China, but it was for the wealthy only. A village might, however, choose the brightest boy in the community and pay for his education. When he had a government job, he was expected to see to the best interests of his village and help it in every way possible.

Confucius, born in 551 B.C., was the greatest single influence on Chinese traditions until the late 19th century. This great teacher taught

that one must look to the past for help in building the future. He stressed living harmoniously with others, and obedience to superiors—to the husband and father, the family, elders, the landlord, the wise men, and the ruler. His teachings were followed down through the centuries until modern times—in spite of wars, famine, and political upheavals.

In old China, scholars were treated as a privileged class. As a symbol of their high status many of them grew long fingernails. This was supposed to show that they were above doing any manual work.



An old painting of Confucius



An advanced culture

Centuries before North America was discovered, Chinese culture had reached an advanced stage. Visitors from the provinces and merchants from far countries mingled with the crowds that filled the great market places. They were entertained by street acrobats and story tellers, while shopkeepers urged everyone to buy their bronze, leather, silk, and other goods on display.

In the ornate palaces high born Chinese ladies and gentlemen enter-

tained themselves with many pastimes. They were waited upon by many servants and slaves as they played games like Parcheesi and Backgammon. Musicians using drums, bells, flutes, and a kind of zither played their favorite tunes.

Dancing and sports were a part of everyday living. Some of these amusements were shared with the common folk. Everyone enjoyed hunting. A kind of football was played too by the many soldiers in

the towns. It was used as an important form of their military training.

For an emperor's birthday in the eighth century there often were special attractions. Elephants and rhinoceros might be paraded before the people, while prancing horses adorned with rich silks and precious jewels danced to popular tunes played by the emperor's orchestra. These celebrations and other festivals helped to draw the people of ancient China into a united nation.

Chinese drama began with ancient ceremonies of song, dance, and pantomime performed at religious shrines. In more modern times the major form was the Peking Opera. Its plays were based on history and traditional stories of the Chinese and their gods. All of the stories about people had a happy ending.

The early Chinese believed that music had magic powers as well as the simpler power of pleasing the listeners. Music reflected the order



A girl dressed in ancient style performs in a traditional drama of Old China.



An ancient chart shows the spots for insertion of acupuncture needles. Find out about the increasing interest in this ancient form of medicine today.

What can you discover about Chinese life 500 years ago by studying this tapestry picture of The Grand Canal?

of the universe. They used a 5-note scale and had no half-notes. Chinese musicians played string, wind, and percussion instruments.

One very strange custom in the culture of China was the binding of little girls' feet. At an early age the four toes of each foot were bent back and bound tightly. The foot grew very little and was deformed (and the binding process was very painful) but it was considered beautiful. The feet were often kept as

small as two inches to four inches in length! This custom started among the rich but soon became almost a universal custom. Peasant girls in South China, however, did not usually have "Golden Lilies" as bound feet were called. They needed strong feet to work in the fields. Today, of course, such a practice is forbidden.

China's written language developed from picture writing. Their language had many different dia-

Say it in Chinese

CHINESE WORDS	PRONUNCIATION	THEIR MEANING
cha	ja	tea
chan	jan	mountain
Chingshan	jin-jang	
ho	hoe	river
Kiang	jong	big river
li	lee	1/3 mile
mi	mee	rice
mu	moo	1/6 acre
Mao Tse-tung	Mah-oh Tseh-doong	
tazibao	dah-dzee-baho	wall posters

NAMES OF VILLAGES

Lao Chiao	Lay-oh jhow	Old Bridge
Nanghai	nan-hie	South Lake
Mingshui	ming-shoo-ee	Bright Water
Tungchin	toong-jen	East Hill

POINTS OF THE COMPASS

pei	bay	north
nan	nan	south
tung	toong	east
si	see	west

WORDS OF COURTESY

ch'ing	chin	please
hsieh hsieh ni	shay shay nee	thank you
hao pu hao	how boo how	How are you?
tsai chien	dzy-jee-an	good-bye

NOTE: Some words like river or mountain have several words in Chinese to denote size.

lects. Often people from one region could not understand the speech of others; but while they spoke differently, they wrote their language in the same way. This is still true

today. There was no alphabet, but drawings or characters used as symbols for an object or idea. There were about 40,000 of these characters to learn.

China changes pictures and bears on new course

HONG KONG—"panda-monium" is sweeping China. The new craze of the world's oldest country is becoming the panda, that cuddly, bamboo-shoot-eating bear which is normally gentle, but a fury when attacked.

At least so it appears to recent foreign visitors. The panda, they find, is displacing buttons and portraits bearing the image of Chairman Mao Tse-tung.

The age-old symbol of imperial China, the dragon, is only seen in historical museums, though most Chinese still hold the dragon's wisdom and valor in deep respect.

But the panda is competing hard for the honor of being the national symbol with both the fire-breathing dragon and Chairman Mao, who has also been known to breathe fire when denouncing his enemies at home and abroad. For what it's worth as an indication of Chinese intentions, the new China inclines more to the panda than the dragon.

The black-and-white animal affectionately known in Chinese as Hsiung-miao, the cat-bear, is everywhere. Foreign merchants were astonished when their Chinese guide interpreters at the recent Canton trade fair wore panda buttons in their lapels, where, only six months ago, they would have displayed the chairman's stern features.

Guides in Peking and elsewhere have also taken to wearing the new symbol. They smile



mysteriously, but gently—like the panda itself—when asked why they have made the substitution.

The reason may be inscrutably oriental or, more likely, a public relations campaign in the Western manner. Whatever the reason, the black-eyed beast gnawing on a leafy, green bamboo twig—or, even better, a loving pair of pandas—appears everywhere. The cat-bear is seen in paintings and on china-ware; delicate silver-filigree brooches repeat the motif, as do posters.

A panda for a Mao Tse-tung may seem a strange substitution. But the facts are undeniable, though the chairman's image, gradually being removed from public and private places, is also replaced by conventional Chinese landscapes. Restaurants in Peking, formerly hung with portraits of the chairman of revolutionary slogans in his handwriting, are now decorated with conventional scrolls painted in 1972—and, of course, pandas.

Vancouver Sun—January 1973

GLOSSARY

- ✓ **acupuncture** A painless method for curing sickness that locates the trouble by means of wire needles.
- ✓ **bias** An opinion formed before there is reason for it.
- ✓ **brigade** A group of workers organized under a leader within a commune.
- ✓ **capitalism** An economic system that allows people to compete in the production of goods and services, for whatever profit these will bring in a free market.
- ✓ **communism** An economic system in which the state or the community owns the land and the factories, and controls the production and distribution of goods and services.
- ✓ **dynasty** A succession of rulers who belong to the same family.
- ✓ **imperialism** The political, economic and cultural control of one country over another.
- ✓ **masses** The working people.
- middle school** Attended by students 13-17 of age.
- ✓ **paddy** A field of growing rice.
- ✓ **peasants** Working people in agriculture.
- ✓ **People's Republic of China** The official name for Communist China.
- pipa** A musical stringed instrument.
- ✓ **propaganda** A common method of persuading people to think and act in special ways.
- reservoir** A man-made lake for storing water.
- ✓ **revolution** The overthrowing of a government or social system, often by violent means.
- silt** Fine soil deposited by rivers through many years.
- ✓ **tazibao** Large posters that in China often take the place of newspapers to present the news and slogans of the day.

Definitions in this glossary are based on those in THE INTERMEDIATE DICTIONARY, W. J. Gage Limited, Toronto, 1963.

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AUTHOR Audrey McKim, a former Alberta school teacher, editor of children's magazines, and writer, has also written **INTO THE EYE OF THE GIANT** (Discovering Brazil Her People) one of this series.

CONSULTANT FOR OUR STUDY OF CHINA: LYN HARRINGTON

A world-wide traveller, Lyn Harrington and her photographer husband, Richard, visited China in late 1965 for eleven weeks. They travelled as far inland as Harbin and saw many communes in action. "Like so many before us," says Mrs. Harrington, "we were charmed by the Chinese, impressed by the ancient arts and more impressed by the achievements of recent years. We went with open minds and I think our background of travel enabled us to view the Chinese efforts in a realistic light. Since we ourselves live very simply,

we were not shaken by the complexity of Chinese life."

Lyn Harrington was a children's librarian for twelve years in her home town, Sault Ste. Marie, before her marriage. She has an extensive library of books about China, several of which she has written herself.

Our thanks to the people who helped us with this book.

The author and publishers gratefully acknowledge the assistance and advice of many people who have visited China, and

research about the country in recent years. We especially wish to thank: Catherine Ambrose and Anne Squire for the use of their China Studies for young people of the United Church of Canada; The Canadian Embassy of The People's Republic of China, Ottawa; Mr. Chester Ronning, and the Rev. James Endicott.

Grateful acknowledgment is also made to Mr. Norman A. Endicott for the quotation on Page 29, and to Beth McMillan of Hamilton for her observations expressed on Page 31.

More books and magazines about China

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PHOTOGRAPHS

Audrey Topping, *Cover photo*

Richard Harrington, *Pages 12 (left), 13 (left and right), 15 (top right, bottom right), 17 (centre left, top right), 19 (top right), 20, 21, 24 (top), 26 (middle), 28 (centre left), 29 (top left, centre), 30 (top left), 32 (top left), 37, 39, 40.*

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Victoria and Albert Museum (London), *Page 38*

Royal Ontario Museum (Toronto), *Page 36*

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